THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge" (PROVERBS 14: 7).

No. 19, Vol. LXXX. Thursday, May 9, 1918. Price One Penny.

FREEDOM AND DESPOTISM—GOD'S RULE AND SATAN'S.

ADDRESS DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, MARCH 17TH, 1918, BY ELDER ORSON F. WHITNEY.

"ENDURANCE is the crowning quality,
And patience all the passion of great hearts;
These are their stay, and when the laden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous globe—
One faith against a whole earth's unbelief,
One soul against the flesh of all mankind."

The men who have written their names highest upon the scroll of history are the men who were able to endure, who were patient in the midst of trial and tribulation, and whose aim was the uplift and betterment of mankind.

"They were souls that stood alone,
While the men they agonized for
Hurled the contumelious stone;
Stood serene, and down the future
Saw the golden beam incline
To the side of perfect justice,
Mastered by their faith divine.
By one man's plain truth to manhood
And to God's supreme design."

Such a man was Columbus, the discoverer of America; such a man was Washington, the father of our country; such was Lincoln, the great emancipator; and such was Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints.

Joseph Smith, at the outset of his career, was a boy between 14

and 15 years of age, living with his parents in the backwoods of western New York. An honest seeker after truth, bewildered by the many and conflicting claims of the various churches around him, while reading the Scriptures he chanced upon this passage in the epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Deeply impressed by the sacred words, he retired to the woods near his father's home and offered prayer to God, asking in simple faith which of all the churches was the true Church of Christ. He had no sooner begun to pray than he was seized upon by a power which paralyzed his tongue, preventing further speech. But he continued to pray in thought, in feeling, and just at the moment when he felt that he must abandon himself to destruction, he saw, directly over his head, a light more brilliant than the sun, and, in the midst of a pillar of glory, beheld two heavenly personages, one of whom, pointing to the other, said: "This is my beloved Son. Hear Him."

As soon as the boy could command utterance—for he was now delivered from the evil power that had assailed him—he inquired of his heavenly visitants which of all the churches was the right one, and, to his astonishment, was told that none of them was right, that they had all gone out of the way, and that God did not recognize any of them. He was further informed that the true Church of Christ was about to be re-established and the fulness of the gospel restored, with the powers of the Priesthood; and that he had been chosen for a great work in connection with this promised restoration. Subsequently he received the visitation of an angel, revealing to him the record-plates of the Book of Mormon, a history of America in pre-historic times, and a prophecy of its wonderful future. Angels conferred upon him the Aaronic and Melchizedek priesthoods, the divine authority without which no man is empowered to represent Deity, to preach the gospel or administer its sacred ordinances. His mission was outlined as one that would eventuate in the gathering of the house of Israel, the building of the New Jerusalem, and the preparation of a people for the coming of the Lord in glory. This was Joseph Smith's message, and for twenty-four stormy years he proclaimed it to the world, enduring with faith and patience the scorn and hatred of his fellow men, and finally laying down his life to seal his testimony of the truth and give evidence of his earnestness and sincerity.

The Book of Mormon, which Joseph Smith gave to the world, makes plain that the North and South American continents are the Land of Zion, where the New Jerusalem will be built and the needful preparation made for the advent of the King of kings. It foreshadows the coming of the latter-day prophet, and also the career of that other great man whom I have named as an example of patience and sublime endurance—Columbus. It tells how he

was moved upon by the Spirit of the Almighty and impelled across the great waters to this chosen land.

The poet Lowell, some of whose lines I have quoted, begins his poem on Columbus at that point in his career when he stood upon the deck of his ship the night before land was discovered and the hidden hemisphere unveiled. Columbus had conceived the earth as round, at a time when it was believed to be flat or shaped like a cheese. It was supposed that if a sailor ventured too far westward he would come to "the slipping-off place" and go down and never more be heard from. The dreamer was ridiculed and his notion derided. It was even denounced as anti-scriptural. It contradicted the word of God, according to the learned ecclesiasts of that time; for had not John the Revelator declared that he saw "four angels standing upon the four corners of the earth?" Now, if the earth had four corners, of course it was square—not round; and they brought this as an argument against the divinely-inspired thinker who maintained that the earth was a sphere. He wandered over Europe, begging his bread or begging recognition and encouragement, and was turned away as a mendicant, until he came to the court of Spain, where a great woman became his friend. Queen Isabella pawned her crown jewels to assist him, and fitted out three small caravels, in one of which he sailed westward, in August, 1492. As he proceeded, no land appearing, his crew, though of the most daring and adventurous spirits, became awe-stricken, and finally threatened that if land were not discovered by daybreak they would put Columbus in irons and turn the ship's course toward Spain. This supreme moment is chosen by the poet to represent the great explorer standing upon his vessel's deck, waiting for the dawn. These words are put into his mouth:

"Here am I; for what end God knows, not I;
Westward still points the inexorable soul;
Here am I, with no friend but the sad sea,
The beating heart of this great enterprise,
Which without me would stiffen in swift death.

* * *

"Ah me! old hermits sought for solitude
In caves and desert places of the earth,
Where their own heart-beat was the only stir
Of living thing that comforted the year;
But the bald pillar-top of Simeon,
In midnight's blankest waste, were populous.
Matched with the isolation drear and deep
Of him who pines among the swarm of men,
At once a new thought's king and prisoner,
Feeling the truer life within his life,
The fountain of his spirit's prophecy,
Sinking away and wasting drop by drop
In the ungrateful sands of skeptic ears.

He in the palace-aisles of untrod woods,
Doth walk a king; for him the pent-up cell
Widens beyond the circles of the stars,
And all the sceptred spirits of the past
Come throwing in to greet him as their peer;
But in the market-place's glare and throng
He sits apart, an exile, and his brow
Aches with the mocking memory of its crown."

How like the experience of Joseph Smith, isolated by the revelations that had come to him. He declared that he could not tell half that had been revealed to him. "Would to God that I had someone to talk to," was his plaint. Columbus, no doubt, felt likewise, exiled, alone, in the midst of a world of learned ignorance, the one inspired man whom God had touched with His finger. The poetic soliloquy goes on:

"But to the spirit select there is no choice:
He cannot say, This will I do or that;

* * *

"A hand is stretched to him from out the dark,
Which grasping without question, he is led
Where there is work that he must do for God."

And the pathos of it all is heightened at the close:

"One day more
These muttering shoalbrains leave the helm to me.
One poor day!
Remember whose and not how short it is!
It is God's day, it is Columbus's.
A lavish day! One day with life and heart
Is more than time enough to find a world."

Columbus was divinely impelled to explore the watery wilderness; a pioneer for Freedom, because it was here, in the last days, that Freedom would solve some of her mightiest problems. Here the gospel of Christ, "the perfect law of liberty," was to go hand in hand with the principles of human freedom, to the end that God's will might be done upon earth and the whole world benefited and blessed.

The gospel comprehends everything good, true, wise, virtuous, and praiseworthy; and the cause of freedom, the world's emancipation from misrule, is therefore a part of it, a portion of the gospel, in its highest and broadest sense. Let it not be supposed that a certain set of principles, such as faith, repentance, baptism, and the gift of the Holy Ghost, are all there is to the gospel of Jesus Christ. It is not merely a code of laws or a system of ordinances, the divine machinery or legislation for the work of the soul's salvation. In its highest and broadest significance the gospel is the God-story, the story of that God who died to make man free; the God of this land, where a nation has been founded upon the

principles of eternal freedom, that there might come forth, under its powerful ægis of protection, the Church of God, whose aim is the freedom and salvation of the human race. The coming of Columbus to this land was an episode of the God-story, which includes everything connected with the career of that divine Being who died to burst the bands that held the world in thrall, to assert the freedom of the soul, and lead an enslaved universe out from the bondage of sin and death. Moses, who led Israel out of Egypt, was a type of that greater Moses who delivered the world from death's thralldom, and will yet free it from tyranny of every kind. Jesus Christ is the champion of Freedom; His gospel is the perfect law of liberty; and this is His land, the land of Zion, which He has promised to fortify against all other nations.

In due time another act of the great play was performed. As told in the Book of Mormon, the same Spirit that had moved upon Columbus moved upon others, upon the Pilgrim Fathers, who fled from oppression in the Old World and came to America, established colonies and laid the foundation of this mighty Republic, whose high and glorious mission is to guard the ark of freedom and maintain the rights of man. Washington, Jefferson, and their compatriots were divinely inspired to assert their independence and establish a free nation upon this chosen land, in order that there might come forth a still greater development of the great cause of freedom for which the Lord Jesus Christ laid down His life.

Here were men who could endure; men who were patient and longsuffering. Washington, see him kneeling upon the snow at Valley Forge, snow-stained with the bloody foot-prints of his brave comrades in arms, ragged and half-fed, facing the mightiest military power of the time; behind him a grumbling country and an incompetent congress, blaming him for not striking a decisive blow, when he had nothing to strike with: hear him calling upon God, pledging his life, his fortune, and his sacred honor, as did the other Fathers of the Republic, and enduring in patience until success crowned their toils and sacrifices. The Nation of which we are all so proud was ushered into being through the patience and endurance of these heroic men.

Jefferson, when he wrote the Declaration of Independence, uttered these immortal words: "We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness: to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." That was a new doctrine to men. Government in the old world was government by one man who claimed to own the people. He was their master and proprietor, the supreme arbiter of their destinies. And this is the claim of autocracy even to this day. The American patriots were fired

with a nobler idea. The man who governed here was not to be the master of the people, but their servant; not in any slavish sense, but in the highest and best sense of the term—in the sense that a parent is servant to the child, in the sense that God Himself is the servant of His children, those dependent upon Him—that God, who in the beginning, instead of monopolizing the power and glory and dominion of which He found Himself possessed, used His superior wisdom to institute laws whereby the lesser intelligences might be brought up to enjoy a share of what He held by true right divine. Our Eternal Father is far more capable of serving us than we are of serving Him; for service in the highest sense presupposes superiority, the ability to bless and make others happy. And this was what the Savior meant when He bade His disciples minister to one another, saying: "He who would be greatest among you, let him be the servant of all."

A glint of this light, this sublime truth, fell from above and touched, as with tongue of fire, the founders of the American republic, who declared in the face of a tyranny which claimed to own them as its property, or to rule them by hereditary right, that all men are equal and that governments derive their just powers from the consent of the governed. The man called president, governor, or mayor, whom the people choose and put in office, is not their master, but their servant, placed there to do their will. This is the American doctrine, and it is God's doctrine.

It is not surprising, therefore, that when God's church came forth in this dispensation, there was incorporated in its constitution—if I may use that term—the great American doctrine of common consent. Yes, it is true. One of the first things that Joseph Smith did, and he did it by divine direction, was to call together the little band of disciples who had accepted his teachings and the teachings of the Book of Mormon, and place his name and the name of his fellow-servant, Oliver Cowdery, before them, to see if they would sustain them as the first and second elders of the Church.

Think of it! Here were men who had communed with angels; one of them had seen God face to face. They had received from heaven the powers of the priesthood, and were qualified to act as seers, prophets, and revelators. Yet they were required by the same God who had bestowed upon them these precious gifts, to respect the rights of the people and let them decide for themselves whether or not they would accept them as their presiding officers. They did accept them; they sustained them, as the Church sustains its officers to-day, by the uplifted hand. But suppose they had not done it? Suppose Joseph Smith and Oliver Cowdery had not been upheld as the first and second elders, what would have resulted? They could have gone elsewhere and formed another congregation that might have been willing to receive them, but if consent had been withheld they could not have presided rightfully

over anyone, notwithstanding all that had taken place. Such is the tender regard shown by the God of freedom for the agency of man, for the rights of the people. The consent of the governed, as embodied in the Declaration of Independence, and the common consent practiced in the Church of Christ, are principles akin, if not identical; and they indicate a relationship binding together the great events of which I have spoken: (1) The discovery of America; (2) the founding of this Republic; (3) the coming forth of God's latter-day work, established upon the same foundations of freedom as the government of the United States. For the basic principle is here, the basic principle of all true democracy—the right of the people to govern themselves.

Do you wonder that the German kaiser hates us? Do you wonder that he said to Ambassador Gerard, "Let the United States look out; when I have finished this war in Europe, I will stand no nonsense from the United States"? No wonder he hates America and Americans; for this government, whose head is the servant of the people, sets its face like flint against the false principle for which he stands—that form of government where the head, the king, the kaiser, is the owner of the people, owns them body and soul, and compels them to do his bidding. America, land of liberty, is the lion in his path, prepared to dispute to the bitter end his proposed despotic domination of the world.

The German emperor was not the first to set forth this tyrannous proposition. There was a time concerning which our sacred books tell us, when the creation of the earth was in prospect as an abiding-place for man, and the spirits of the human race, God's children, were waiting to come down and take bodies, that they might become souls, capable of eternal increase and advancement. For the spirit and the body are the soul of man, and it is the soul that increases and goes on to perfection. The son or daughter of God, a spirit in the eternities, must have a body, must become a soul, or it cannot progress farther. "Adam fell that man might be," or, in other words, that bodies might be given to these spirits. That is part of the God-story, the fall of man being a feature of the gospel. But Adam could do no more. He became mortal, that man might come into the world, might have opportunities for experience and development, and demonstrate by his willingness to obey, his worthiness of endless exaltation.

(TO BE CONTINUED.)

THE man in the parable of the unneighborly neighbor was certain of two things. He knew that he was in need of bread, and he knew that the man inside of the door was in possession of the bread which he needed. It was his certainty of these two facts which nerved him to persevere in his asking.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 9, 1918.

EDITORIAL.

ONLY ONE GOSPEL.

THERE is some talk among leading men of several religious denominations of the world about the desirability of united efforts.

Some time ago, a letter signed by English ministers was published, in which the subject of church unity was considered. In it regret was expressed that "the Christian church in many lands should be unable to demonstrate its unity and speak to the world with a united voice on the great principles that underlie any settlement of the present struggle."

It seems that many clergymen are of the opinion that, although Great Britain could not honorably have kept out of the present conflict, yet, an international meeting of representatives of the churches ought to be held for the purpose of discussing ways and means of obtaining a "righteous peace."

It also appears that Scandinavian prelates have issued an invitation to the churches in belligerent as well as neutral countries to send representatives to such a general conference.

It is safe to say that, well-meaning though such efforts may be, they will not bring about church unity, nor universal peace. The obstacles to unity are too numerous and too serious. Clergymen, before taking such a step, would necessarily have to admit that the ecclesiastical structures they have reared are not very solid; that, in fact, they stand on shifting sand and consist largely of "wood, hay, and stubble." They would have to give up the claim to infallibility which they all make, more or less openly, either directly or by implication. Can they be expected to do that, voluntarily, for the sake of unity?

But even if the clergy could be induced to do this, the most serious obstacle would still remain, and that would be the insurmountable difficulty of finding something to unite on. As far as we can see, there is not a shred of creed around which all the Christian sects could rally and which they could defend as a common standard. There is not a platform on which all could stand. If some claim divine authority for their visible head, others deny this, and characterize the claim as blasphemy, demanding for the Bible alone divine authority and infallibility. But others regard this attitude as "Bible-worship," instead of worship of God, and they tell us of the imperfections of the text, the "mistakes" of the authors, and the "evolution" of the sacred writings from

the mythological and poetical efforts of man in the infancy of the race. They urge, perhaps, the importance of following the "inner light" in preference to any spoken or written word, and the substitution of "spirituality" for ritnals and ordinances.

If one should ask the Christian world for information as to what true baptism is, what it signifies, who is entitled to it, and who has authority to administer it, the answer would be a confusion of voices, bewildering to the inquirer. He would be assured that sprinkling is a correct mode of baptism; that immersion is correct, but that any other mode of baptism is equally valid, or that no visible symbol is needed, provided the Spirit is present. He would be told that infants are proper subjects for baptism, or that only believers must be admitted to it. He would be informed that the ordinance is administered for the remission of sins, and also that it is merely an outward sign of inward grace, that may be omitted without serious consequences. He would be taught by some that divine authority must be held by one administering the ordinance, and by others that no authority is needed. Should he inquire about any other so-called Christian doctrine or ordinance, the replies would be as numerous and contradictory. Each request for enlightenment would bring out just such a babel of uncertain and confusing tongues.

There is, however, one question that would, perhaps, furnish an exception. If an inquirer should have read that it is eternal life to know God, and if he should turn to the learned men of the religious world with a desire to obtain some information concerning the Deity, they would tell him, with one voice, that nobody knows and nobody can know anything about God. They would not use these words, exactly, but they would say something of a divine center that is everywhere, with a circumference that is nowhere, and, in the language of the Athanasian creed, they would declare that God is incomprehensible—not one incomprehensible but three, and yet not three, but one—all of which is but another way of saying that our heavenly Father is to them unknown and unknowable. What is it but an admission that they are no farther advanced in theology than were the Greek pagans who, in the days of Paul, worshiped at an altar erected in honor of an "unknown God?" But this lack of knowledge, this ignorance, this blindness, furnishes no basis for unity. It is, itself, the cause of schisms and strife. They cannot say, one to another, "Beloved brethren, here is something none of us knows anything about; let us unite on that and take it for our standard."

Looking at this question from another angle, we may say that the Christian world to-day has nothing that is worth while uniting on.

A recent American writer on religion and the world crisis, points out that our boasted civilization—"Christian civilization"—is

doomed and will pass away, as did those of Rome, Nineveh, and Babylon. Every five hundred years since the birth of Christ, he says, civilizations have fallen. "The birth of Christ, the years 500, 1000, 1500, are nodal points when all that had been, ceased and new things came into being. Before the year 2000, now but two generations away, modern civilization will have passed and and a new era have taken its place. Already the whirlwind of destruction has overtaken it, and for more than three years it has suffered the first of the assaults that will in the end make it one with Babylon and Nineveh."

If this is true, what will become of the Christian churches that claim to have been the standard-bearers of this civilization? If the so-called Christian civilization itself is doomed, it can certainly not offer to a divided and strife-cursed world anything worth uniting on.

We have a right to judge the tree by its fruit. If we apply that rule to the history of the past centuries, we are forced to the conclusion that the churches of the world have not fulfilled the mission of the Church of Christ—to bring life and salvation to the world. They have been mute and helpless before every great question that has demanded a solution. They have very often been on the side of might against right, and thundered their anathemas against truth.

The churches of the world closed their ears against the cries of the poor and oppressed, until these took matters into their own hands and began to fight with bombs, knives, and guns for an equitable share in the profits of the productive industries. The very existence of anarchism, nihilism, and other revolutionary movements proves the failure of the churches to comprehend their duty in the world.

Feudalism was not overthrown by the churches. It took a long and terrible war—the War of the Roses—to break up that institution in this country, and the contest came because the church was powerless against the evil of the system.

Serfdom was not abolished by the influence of the churches. In the United States it was ended only after a long, sanguinary conflict.

War has not been abolished by the influence of the churches. Christian nations have slaughtered each other under the sign of the cross, during all these centuries, and made of earth a veritable hell. We can only hope that the conflict now raging may prove to be the finish of that militarism which has conjured up from the bottomless pit the evil spirits that are hovering over a blood-drenched earth.

If we have a right to judge the tree by the absence of fruit, as well as by its quality, we must conclude that most of the churches of the world, having failed to bring forth the influence necessary to counteract these evils, are no better than dead trees. They

may have foliage in abundance, but not for the healing of the nations. And if they have neither life-giving fruit nor healing leaves, they have nothing worth uniting on. They have no divine message of salvation for the world.

Some will say, "The churches are not supposed to bring to the world social and temporal salvation. They are *spiritual* institutions."

There never was a more subtle fallacy than that. The Church of our Lord and Savior is a spiritual institution; that is true; but it was established in this world, in order that through it our life on earth, its labors and efforts, its enjoyments and pleasures, its social and political institutions, and everything pertaining to it, might be sanctified to us and made spiritual. In the visions of the Prophet Zechariah a future predominance on earth of the gospel of Christ was seen, and when that time comes, even the bells of the horses would be inscribed, "Holiness unto the Lord," and the common kitchen utensils would be consecrated to His service (Zech. 14: 20, 21). A gospel that does not bring spirituality into the home, the workshop, the market-place, the political assembly, the government, everywhere, as well as to the heart, is not the gospel of our Lord and Savior.

If the churches of the world want a platform to stand on that is broad enough to give room for all who love God and their fellowmen, and strong enough to carry them through life and death, they should discard all their man-made doctrines and unscriptural institutions, and accept the gospel of Jesus Christ. That offers all men salvation from their sins and, thereby, from all the evil consequences of sin. It brings peace. It comes with intelligence and knowledge. It points the way to the golden age of which poets and prophets have sung and preached for ages. It offers salvation for the body and soul and gives a hope of eternal exaltation in the presence of God. That is the gospel the world needs to-day if ever.

And it has been given to our generation, through the instrumentality of the Prophet Joseph Smith. Those who accept that divine message and apply its principles to their lives, love God and their fellowmen. They keep the Sabbath-day holy. They honor their parents, and love and cherish their companions in the joys and trials of life, and the children God has given them. They are pure, virtuous, honest, unselfish, and trying to "deny themselves," and follow the Master. They are good, desirable neighbors, and loyal, useful citizens.

The gospel that brings forth such fruits is worth uniting on and proclaiming and working for, and we may add that there is no salvation for the world except as it is offered through the gospel of Jesus Christ, which has been restored in our day, as John the Revelator predicted, through the ministration of angels.

J. M. S.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE semi-annual meetings of the Newcastle conference convened at the Westfield Hall, Alexandra Road, Gateshead, on Sunday, April 28th, 1918. President George F. Richards, of the European Mission; Elder John E. Cottam, of the Liverpool office; President William J. Loosle, and Elder David Bennion, of the Newcastle conference, were in attendance. President William J. Loosle presided. All the sessions were well attended.

The Sunday-school session commenced at 10:30 a.m. by singing, "Welcome, welcome, Sabbath morning." Invocation was offered by Brother Thomas W. Stawart. The service was continued by singing, "Jesus, my Savior." The Sacrament gem was given by the Gateshead Sunday-school class. The Sacrament was administered by Brothers William W. France and John H. Bradshaw. President Loosle spoke a few words of welcome, and gave instructions concerning the conference. The different classes and Sunday-school members gave an instructive and interesting program, consisting of songs, recitations, dialogues, and short stories, depicting the effectiveness of the Sunday-school organization.

President George F. Richards spoke upon the responsibility and duty of parents toward their children, and said that the Sunday-school was intended not only for the children but for all, both young and old. Reading from the Doctrine and Covenants, he pointed out the great responsibility resting upon the head of every Latter-day Saint, and especially the parents, of teaching the children the commandments of the Lord. He further pointed out the privileges and opportunities awaiting the children in the future, and gave evidence of this from stories in the Scriptures, and from life. The Sunday-school teachers, he said, should seek knowledge, and instruct with wisdom. The parents should teach by example as well as by precept. It should be the duty of parents to rear their children in honor and virtue before the Lord, and all should be faithful and diligent in the performance of their duties, such as teaching the Word of Wisdom and the Law of Tithing, and in honoring and obeying the Lord.

Elder John E. Cottam addressed the congregation, basing his remarks upon the following words from the book of Proverbs: "With all thy getting, get understanding." He showed that, in respect to temporal things, those who have a clear comprehension of any subject are the superiors of those who are in ignorance concerning that matter. Knowledge gives an individual a position of advantage. An intelligent insight into spiritual things lifts one to a higher level of thought and life. A proper idea concerning the purposes of God enables a person to see the relationship between the tragic events of the present and the glorious era of tranquillity which will dawn in the future. The experienced mariner remains

calm during the storm that terrorizes those voyagers who know little of the sea; the dreadful scenes in the history of the earth do not unnerve those who have the assurance that He who rules the universe will bring order out of confusion, and peace after strife.

Closing hymn, "We are all enlisted." Benediction was offered by Brother William Derbyshire.

The afternoon session commenced at 2: 30 by singing, "An angel from on high." Prayer was offered by Brother George Tait. Continued by singing, "We thank Thee, O God, for a Prophet." All the authorities of the Church, general and local, were sustained unanimously. A duet, "Does Jesus care?" was rendered by Sisters Evelyn Short and Winnie Allason.

President William J. Loosle was the first speaker. After pointing out the existing conditions of the present age, he proceeded to show the purpose of life and how to enjoy it. The present calamities, he said, were plainly foretold by the holy prophets of God, yet the people of the world are denying that God lives, and have become discouraged in life. Nevertheless, God does live, and He has sent a Prophet in these the last days to enlighten and school us in this life's mission. It is absolutely necessary, the speaker further explained, that all should receive the gospel, that they may know the purpose of this life, and gain salvation in the eternal worlds.

A duet, "Shine on," was rendered by Sister M. E. Foster and Mrs. Fudge.

President George F. Richards then addressed the audience. He began by stating that we had met together for the purpose of being fed with the bread of life. He then went on to say that the thought he wished to convey was that the gospel was as "true as steel." We were all present in the beginning, when the gospel plan was laid. The redemption of mankind, the speaker said, was brought about by the atonement of Jesus Christ. Adam was first taught the gospel; then it came down through the ages to the children of Israel, who had only the "carnal" commandments. The fulness, or the higher law of the gospel, was administered through Christ, and then through His Apostles and their successors until the falling away came, the universality of which made the restoration, rather than a reformation, necessary. The gospel of Christ was revealed to the Prophet Joseph Smith, and it is now administered through men commissioned to act as administrators of the ordinances thereof. Men may reject these things, because they are being taught by the Latter-day Saints, but that does not prove them false. "By their fruits ye shall know them." The Prophet Joseph has been proved a true prophet by the fact that many of his predictions have already been fulfilled. It is now our duty to preach the gospel in its fulness, and this responsibility brings us among the people of the world. The reward of the

faithful will be a hundred-fold in this life, and eternal life in the world to come.

The evening session commenced at 6: 30 by singing, "Come, come, ye saints." Prayer was offered by Brother John Dickinson. Continued by singing, "O my Father." The quartet, "Dear to the heart of the Shepherd," was rendered by Isaac Sedgwick, William Derbyshire, George Tait, and Margaret Walker.

Elder David Bennion read from II. Cor. 3: 3, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Men, he said, are teaching the gospel to-day by the letter; they are teaching by the spirit of men, but it is impossible to understand the things of God by the spirit of men; "the letter killeth, but the spirit giveth life." The speaker said that he was interested in the cause of truth, and would that all would come to the fountain of life, and drink freely of all truth.

A solo entitled, "Life," was rendered by Sister Lonie Batt.

Elder John E. Cottam, addressing the conference, spoke upon the declaration made by the Prophet Joseph Smith, that any element of intelligence acquired by an individual in mortal life will be a part of his spiritual possessions after the resurrection. In our present state of existence, life seemed to be, largely, a process of building up something which would subsequently be torn down. In Greek mythology there was a character named Sisyphus. Upon him had been imposed the task of rolling a huge stone to the top of a hill. When the summit had been reached, the rock descended to the base of the declivity, and the labor of pushing the stone upward had to be undertaken again. The toil of Sisyphus was unending, yet it accomplished nothing permanent. When we arise in the morning we feel strong and determined; in the evening we must retire for rest, having a sense of weakness, and no longer glowing with enthusiasm. Men eat, and are satisfied; but in a few hours they are hungry again. Whatever they roll to the top of life's mountain soon comes down to the bottom. There are, however, things which they can grasp and hold for all time. Truth, love, patience, wisdom, are some of the possessions which they may take with them into the life beyond. The far-seeing man is he who strives after the imperishable riches which are obtainable in this world, and who gives only secondary consideration to those things which have but a brief period of existence.

The duet, "Let the Holy Spirit guide," was rendered by Sisters Lily and Dora Bitton.

President George F. Richards said, in part, that it had always been his desire to do his duty. He considered it a great privilege to be a minister in the cause of truth. What we most need is someone to make us do the best we can. Let us count the cost before

we embrace the gospel, and make sure we can meet the expense. He that has "put his hand to the plough" ought not to look back. Those who know the truth and follow not the dictates of their own conscience, stand condemned before the Lord. President Richards here pointed out the initiating principles of the gospel, and cited Scriptural evidence in support of his statements. All men and women, he said, must be baptized in water, and by fire and the Holy Spirit, and this by those holding the commission from God to baptize. There are specific duties devolving upon us, such as keeping the Word of Wisdom, observing the law of tithing, etc. It being necessary that the departed children of Adam should have the benefit of ordinances performed in the holy temples, in order that they, too, may obtain salvation, it becomes an important duty to see to it that those ordinances are performed for them.

President Loosle urged all to press on in the work to which they had been assigned. The conference then came to a conclusion by the congregation singing, "God be with you till we meet again." Benediction was pronounced by Elder David Bennion.

DAVID BENNION, Clerk of Conference.

EDUCATOR PRAISES THE "MORMONS."

ON Sunday, March 10, 1918, the Boston branch was fortunate in having Dr. Thomas W. Bicknell, the well-known educator, philanthropist, and historian, from Providence, Rhode Island, addressing them in their Sunday service.

"Years ago," said Dr. Bicknell, "I lived in Boston, and since that time conditions have changed very materially. The spirit of Boston at present is one of regeneration, and this should aid you in the conquest of those whom your mission brings you among.

"It was in this city that the remarkable Ann Hutchinson was so active in opening public forums wherein people might be able to express their ideals. She was far ahead of her time, but stood for the same high principles that 'Mormonism' does, and received like persecution.

"True womanhood," said Dr. Bicknell, "has ever been held in esteem in the State of Utah by the Latter-day Saints, and respect for womanhood is commended by the intellect of the entire country.

"As is the case with the majority of young people, I was raised to hate 'Mormonism,' and did until I was able to acquaint myself with the principles they taught. The latter part of my life has proven to be the best part, because my mental ability of unearthing truth has enabled me to ascertain the facts pertaining to many questions. I am surprised that a city of Lynn's population is withholding street-speaking privileges from your elders. They

are barring the means by which the city could be benefited both morally and socially.

"The magnificent order and regulation in the 'Mormon' Church exceed that of any other denomination I have knowledge of, and truth and reason are the paramount aims of all who are affiliated with the sect. The Nauvoo affair is one that I know all about, and the persecution that was waged against the saints there should have had no place in a civilized world. It was a criminal offence against the history of Illinois, the murderous assault upon Joseph Smith and his staunch brother Hyrum, and the Church in general.

* * * *

"The moral and social standards of 'Mormonism' are exalted above everything else. The same standard of moral purity is required of both sexes, and this fact is recognized by Social Uplift Societies in the world to-day."

In conclusion, Doctor Bicknell stated that any one bearing the name of "Mormon" was always welcome to partake of his hospitality.

FROM THE MISSION FIELD.

Baptism.—On Saturday, April 13th, 1918, a baptismal service was held at Sunderland seaside, Newcastle conference, at which one convert received admittance into the kingdom of God. Elder David Bennion officiated. The new member was confirmed the same day by President William J. Loosle.

Branch Conferences.—Recently, successful branch conferences have been held in the Nottingham, Hucknall, and Eastwood branches of the Nottingham conference. At each of these conferences special programs were rendered by the Sunday-schools in the morning, and at the evening sessions gospel themes were treated. President Leroy S. Dickson attended all the meetings, giving interesting and instructive talks on the gospel, and encouraging all to greater diligence in the discharge of their duties.

CONTENTS:

Freedom and Despotism—God's Rule and Satan's 289
Editorial: Only One Gospel ... 296
Minutes of the Newcastle Conference 300
Educator Praises the "Mormons" 303
From the Mission Field 304

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.